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An Editorial By
Manly Palmer Hall

THE HARD WAY

Adjusting Enthusiasm To Inevitables

A Timely Message for All Students of
Psychic Science and Occult Philosophy

How You May Avoid Serious Pitfalls

THE human mind has a tendency to run away from imminent experience and take refuge in the vicarious world of eminent speculation. It seems much easier to put the universe in order than to adjust ourselves to the daily pressure of intimate circumstances. The supreme test of a philosophy is that it equips the individual to solve the problems of everyday living.

Many of the doctrines popular in our time have originated with persons who have made a miserable failure of their own affairs, but are inspired with the sincere conviction that they can achieve complete success in reorganizing the tastes, temperaments, abilities, and practices of humanity in general.

Censorship of Judgment

Pressing forward with an enthusiasm which testifies to a lack of practical experience, visionaries found movements, institute cults, and promulgate doctrines which are certain in the end to complicate the lives of their followers.

One of the first duties of the mind is to impose the censorship of judgment upon its own impulses toward exaggeration and fantasy. Knowledge is important, but the knowledge of the right use of knowledge is still more important. Only experience can moderate excess of optimism or pessimism. We never know how little we know until we attempt to apply our knowledge to ourselves.

Knowledge is either concrete or abstract.

Concrete knowledge is the knowledge of use. This form of

learning is built up in most instances by processes of trial and error. We experiment with our beliefs and convictions, and cling



Manly P. Hall

to that which is good. By good we mean that which works and, by its working, benefits our world and ourselves.

Abstract knowledge is the apprehension of causes, formulas, concepts, premises, and those larger generalities with which we seek to explain the obvious and the inevitable.

Theory is of little value unless it orients us in practice.

The most depressing discovery that we make about our abstract convictions is that they would probably work if we could find some way of applying them. There is no important problem confronting humanity at the present time for which there is not an appropriate abstract solution, yet there are very few dilemmas, ancient or modern, which have actually been solved.

What A Reformer Said:

We know what to do about corrupt politics, crime, poverty, sickness, and war, but in those critical

Are you burning
the candle at
both ends?



By special permission, this article is reprinted from "Horizon".

moments when we are in desperate need of a practical remedy, nothing happens.

For one of a thousand reasons, it is impossible to apply the cure to the ailment. But with the un-failing energy of adolescence, we continue to concoct bigger and better remedial notions. As one of these inspired reformers told me one day, "My job was to find the answer, and I have done so. Now it's up to the world to use it."

Abstract Thinking Is Bad

This same individual hastened to evolve newer and bigger answers for more recondite difficulties, firmly convinced that once humanity had received the impact of his inspiration it would become virtuously happy forthwith.

It has been my observation that children brought up in homes dominated by mystical and metaphysical speculations, consistently have difficulties in later life. This is not because abstract thinking is bad, but because abstractions are confusing, unless they result in well-regulated and well-balanced personal living.

Oasis of Spirituality

One case comes to mind. A young man lived with a metaphysical group from his eleventh to his sixteenth year. This group was intensely idealistic but was composed largely of elderly persons with a variety of grudges against the outside world. The general feeling was that humanity as a whole was selfish, materialistic, and unkind.

The group itself was an oasis of spirituality in a desert of corruption. Life with the group consisted of prayers, meditations, and studies for the most part abstract and abstruse. Incidentally, the members themselves living in close association, and with very little actual work to do, devoted much of their time to gossip and mutual criticism.

In his seventeenth year, the young man in question left the secluded and restricted atmosphere of this religious sect and attempted to orient himself in the world of practical things. He was well informed along lines of no interests to mankind in general, and completely ignorant of those sound principles of character necessary in a social system dominated by competitive economics. The young man's life was a miserable misadventure and he passed away heartbroken and disillusioned in his late twenties.

The interesting point in this

(Continued on Page 4, Col. 1)

For a complete list of all of Manly Hall's books and pamphlets, see page 6.

Famous Actress Credits Success To Spirit Help

Sarah Bernhardt's Voice
Is Recognized During
Parker's Direct-Voice
Seance with Mme.
Konstantin

By

ED BODIN

545 Fifth Ave., N. Y. C. (17) N. Y.

Spiritualists will be thrilled to learn that another famous actress, Leopoldine Konstantin, credits her success to spirit help—especially to the spirit of Sarah Bernhardt who once again manifested in a direct-voice seance conducted by the celebrated Hollywood medium, Ralph Parker, at the New York City home of Marie Allyn, 301 West 76th Street, Saturday night, September 28th.

Madame Konstantin has been mentioned by Walter Winchell and other columnists as a leading candidate for the Motion Picture Oscar this year, for her outstanding performance in "Notorious" featuring Ingrid Bergman, previous Oscar winner.

Bernhardt Speaks!

Madame Konstantin, who lost her only son during the war, brings a different and more profound style of acting to the American screen. In her performances one can sense the dramatic at-

Mme. Konstantin Featured
In Screen Success



In the picture above, left to right, Mme. Leopoldine Konstantin, Ingrid Bergman and Claude Rains... all featured in RKO Radio Pictures, Inc., recent screen sensation "Notorious."

Mme. Konstantin is a student of psychic science and has for many years been interested in seance room phenomena.

mosphere of the Bernhardt influence.

It was back in 1910 in Paris, when Madame Konstantin first watched the immortal Sarah perform. The seeds of love and adoration which the young actress planted at that time, have borne fruit in spirit—and now Sarah Bernhardt comes to Madame Konstantin, for in the presence of your reporter, the spirit of Bernhardt spoke in Shakespearean English toned with French, that she will help Leopoldine Konstantin reach the top—and predicted that her next two pictures, already being arranged by motion picture authorities, would be world famous.

Interesting Personalities

How powerful are the seeds of love. Little can one realize the harvest that comes to one who

HER "DEAD" SON SPEAKS



Mme. Leopoldine Konstantin
In an interview with the editors of Psychic Observer recently, she cited many interesting instances of spirit contact through her own intuitive powers.

really adores. Anyone talking for one minute to Madame Konstantin, can realize the depth of her loving spirit.

Sarah Bernhardt has chosen one worthy in spirit as well as ability, to carry the mantle of Bernhardt predominance and perfection. Such is the glory of spirit heritage and help.

Ralph Parker with the aid of four trumpets, frequently all utilized at the same time and with two or more voices talking in different parts of the room, brought through other interesting spirit personalities (i. e.) an Indian who claimed his profile was used on the Buffalo nickel, and Joseph Louis Vance, the famous novelist. And then there was the famous detective, Val O'Farrell, who manifested for his friend Victor Malone—recalling incidents known only to those two.

Important Guests

One of the seance guests, N. Gibson Clark, was thrilled to hear from his old pal, Eddie Foy of stage fame. The clown, "Toto," also came through for Mr. Clark.

A child spirit was "adopted" by Estelle Shields; for the little spirit having passed over during a bombing, did not remember its own mother. Pat Reilly, Mr. Parker's spirit teacher, and Pansy his little collaborator, assured guests of the genuineness of this child's story.

The evening was a splendid one not only for outstanding spirit visitors but for loved ones of guests, who came through. Ralph Parker has planned to stay in New York City until Christmas giving seances Tuesdays and Saturdays at 8 P. M. until that time.

Other guests not already mentioned were: Mrs. Ted Malone; "Zane," celebrated psychic reader of New York City; Mrs. Ed Bodin; Lily Beihoff; Nellie Perkins of the W. T. Stead Memorial Center; Evra Jean Sherritt, niece of Mrs. Malone and Alice Shaw—a total of fourteen including the medium.

Note: Mr. Bodin is an author's agent, with personal representation in Hollywood and foreign countries. Rights are handled for authors covering a variety of fields: magazine, book, dramatic, radio, motion picture, newspaper, etc.

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Spiritualist History Made At Lansing

Public Demonstration of physical mediumship, by Spiritualist Episcopal Church mediums, attracts record crowds.

By
ED BODIN — PSYCHIC REPORTER

Standing room only . . . hundreds turned away . . . more than a thousand Spiritualists packed the hotel ballroom seating only eight hundred . . . multitudes attend a Spiritualist church service. Such headlines are something new and revolutionary for American journalism which heretofore has discounted the seriousness of Spiritualists.

Yes, history was made at Lansing, Michigan, recently when a public demonstration of many phases of mediumship was held under the auspices of the Spiritualist Episcopal Church during its Sixth Annual Conference at Hotel Olds.

It was fitting and proper that a town called Lansing, should have been chosen for this modern declaration of spiritual liberty, because the word Lansing, in ancient Chinese, means "Spirit of the Earth." Thus, Lansing, Michigan has earned the right, through the Spiritualist Episcopal Church, to be known as one of the hubs of spirit radiation.

Bias Was Chairman

Crowds gathered two hours before the doors of the hotel ballroom opened . . . all types of folks . . . faces shining with anticipation, eager to hear or see or receive a message directly or indirectly from departed loved ones.

At ten minutes to eight, the hall was packed, and the doors had to be closed. People were standing in the rear of the immense room and in the side aisles. There was not an available square foot in the entire hall that wasn't occupied by an anxious human being, willing to put up with any discomfort in order to see and hear spirit manifestation.

Rev. Clifford L. Bias of St. Petersburg, Florida and Columbus, Ohio, Chairman of the meeting went to the platform at five minutes to eight. Behind him was the seance cabinet prepared for direct-voice and materialization phenomena; and in front of him, a microphone.

Independent Writing

After explaining the purpose of the meeting, Rev. Bias appointed three ladies from the audience, to act as a committee to go to a room with Lulu Taber who was to be the materialization medium at the conclusion of the service. They were chosen to examine her against any possible fraud, then bring her to the ballroom. Then Rev. Bias introduced Rev. Louretta Solt of Cincinnati, who gave the invocation.

To open the service, Rev. Bias spoke on physical and mental mediumship explaining that in the first case, physical energy was exerted in some manner—while in the latter, only mental energy was expended.

He then proceeded to act as the medium in an exhibition of physical mediumship called "Precipitation Writing" or "Independent Writing," utilizing a large number of 3 by 5 in. cards, a number of flowers of various colors, and a bundle of colored pencils.

Cards were passed around for spectators to examine and to note the lack of any marks whatsoever.

This Banquet Marked Opening of Convention



The picture above, taken during the opening banquet, shows officers, delegates and members of The Spiritualist Episcopal Church, Inc. assembled in the ball room of Hotel Olds, Lansing, Michigan. The group was welcomed by the Mayor of the city, Rev. Robert G. Chaney was toast-master. Ed Bodin was their featured speaker.

Blank cards, flowers and pencils were placed in a small basket after two witnesses were picked by the drawing of names on the billets that everyone was asked to turn in at the opening of the meeting.

The two assisting witnesses chosen were Minnie Finkbinder and James Derby who came to the platform and sat on chairs facing the audience. Rev. Bias then placed the basket in their hands, and pressed his own hands on the contents as the audience sang.

Twenty Close Witnesses

For several minutes, Rev. Bias continued to rest his hands upon the material in the basket, but in full view of the audience and assistants. He explained that he helped supply psychic energy for the spirit forces to utilize the colors from the flowers and pencils and then write or draw messages and pictures on some of the cards.

More than twenty witnesses from the audience were asked to come up front and listen to the activity in the basket. Your reporter was quick to volunteer, and he could hear a faint sound reminding him of the time he listened to silkworms feasting on a mulberry leaf. Others called the sound, "a swishing noise."

When the cards were finally examined before the witnesses, 13 of them had messages of some kind and all in color. Most were handwritten in blue or red, and three had drawings of faces, some being recognized by the persons to whom the messages were marked.

Superb Clairvoyance

The writing was good penmanship in every case. Signatures were identified. And one portrait in color was the work of an artist. It was the face of the "Aunt Mary" of spectator Lillie Dye of Flint, Michigan.

Here are two actual messages: "Love to my Beloved Doris" . . . signed "Brenda". And "Dearest Ruby . . . God bless and keep you always in the tender hollow of His hand." Signed, "Ezra".

The next medium of the evening was Charles Swann of Huntington, West Virginia, a youthful mental medium who stood before the microphone, and with his eyes closed most of the time, called

out the names of spirit visitors, revealing messages these spirit loved ones were giving to relatives in the audience. He plainly described each spirit and gave first and last names clearly.

Swann for several minutes was a veritable mouthpiece for spirits who were calling upon loved ones on Earth through his remarkable clairvoyance. Those receiving messages were assured of definite contact. Identification was unquestioned. And the substance of the messages were as convincing as a telephone conversation between people of close ties.

The third medium introduced was Rev. Nellie Curry, who is said to be one of America's foremost mental mediums. With a delicious sense of humor and wit, she graciously gave messages that were as perfect as life itself. To one mother in the audience, she relayed a message from this woman's son who gave confidential and heretofore secret explanation of his passing from Earth. To prove his identification, he also supplied the pet-name of his sister.

Messages Recognized

Another mother was told by her spirit son just how he had died falling off a wagon, and not by a hit and run driver as had been believed.

Rev. Curry was so perfect in her identification of spirits that she gave their first, middle and last names. She seemed to thrill Nicholas S. Themelis of the Stead

Memorial Center of New York, by bringing messages from his two departed wives now working together helping him promote spirit truth. His first wife had passed away in France. And his second wife, the late medium of prominence, Cecil M. Cook Themelis, told him it was time he removed the picture of her coffin, from the Memorial Center in New York. Amusing mention was also made of the time his wife had lost \$17,000 in jewelry in a hotel room. Mr. Themelis was so impressed by the accuracy of the messages that he walked to the rostrum to shake the hand of Rev. Nellie Curry and personally congratulate her.

Blindfold Billet-reading

The fourth medium of the evening was Rev. Bertha Marx of Springfield, Ohio, who gave a demonstration of blindfold billet-reading. Mona, her spirit collaborator, was very amusing, seeing the humorous side of messages and spirit comments. One case of wit, was the message from a spirit who spoke to his wife recalling how she had "believed she had married an engineer but who turned out to be a preacher." When his wife was a bit confused, Mona told the rest of the message stating that he was a railroad engineer — "but all the way back from the honeymoon he had preached to his wife."

The fifth medium was Dr. Maurice Russell of Kansas City, who also demonstrated blindfold billet-reading, relaying messages clearly and accurately, to the apparent satisfaction of those fortunate enough to be selected in the huge crowd for spirit contact. Dr. Russell's identification of spirits was remarkable. His manner and voice were pleasant—his personality appealing. He could point to the person whom the spirit desired to contact, regardless of his blindfold.

Voices Over Loud Speaker

Due to the illness of Rev. James M. Laughton of Detroit, Rev. Bias substituted for the demonstration of Direct-Voice. He called upon me to come to the platform and supervise the taping of his mouth. I made several pencil marks on the mouth and cheeks of Rev. Bias, running across the white tape which could neither be removed nor lifted without being detected later.

Lights were then lowered, and Rev. Bias entered the cabinet for his entrancement. After a hymn was sung by the audience, the voice of Sylvia the collaborator of Rev. Bias, was heard with a greeting for all. Sylvia's crowning delight was the presentation of the spirit Etta Bledsoe who was, and still is so fond of her "Jimmie" Laughton.

In her magic voice, not unlike the great actress Katherine Hepburn, Etta Bledsoe gave a message of love and hope and peace that lasted for several minutes.

Spirit Photography

Then came another exciting demonstration. If anything can ever make "the man-in-the-street" interested in Spiritualism, it is spirit photography, genuinely demonstrated by the seventh medium of the evening, Rev. Robert G. Chaney. This mediumship is a process of precipitation on sensitive paper registering photos of spirit loved ones, when aided by the psychic power of Rev. Chaney.

There have been stories told of similar mediumship on the part of the apostles who could register images on cloth and other substances. Today, with the aid of photographic paper, such mediumship can be proved. Spiritualists

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A NEW BOOK REVIEWED

Entitled They Have Found A Faith

By
DR. MARCUS BACH

Here are adventure and education: a trip along the byways of American religion and a lesson in the power of faith—vital in a day of doubt.

Dr. Marcus Bach has chosen for this book eight of the most significant little-known religious groups in America. With deep insight and complete objectivity he has reviewed their doctrines and has shown how their creeds function in human lives.

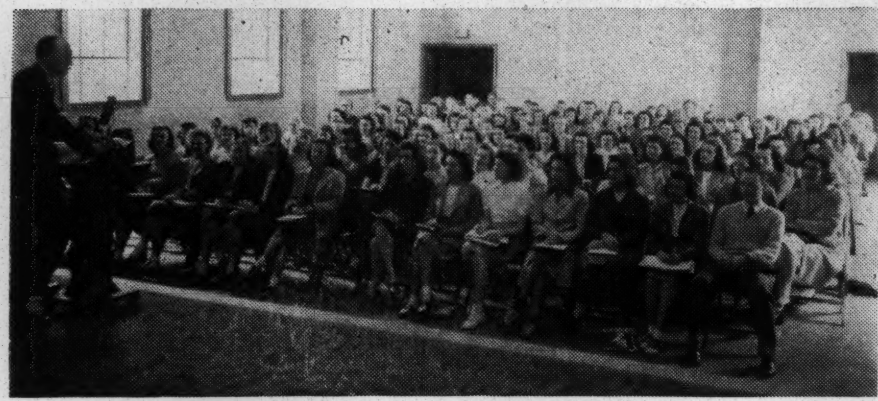
Caught between the much-publicized accusations against modern religious sects and his own belief that all roads that lead to God are good, Dr. Bach began a search for the right answer. This book is the fascinating story of that search. He sought out members of *Jehovah's Witnesses* and followed as they made converts with the zeal of Apostles. He lived among the people to whom the flamboyant evangelist mean salvation. He attended dramatic seances with ardent Spiritualists.

Bach Found the Answer

He visited *Father Divine* in his Kingdoms where the little Negro is regarded as God. He joined in the serene worship in the beautiful temple of the exotic *Baha'i* faith. He investigated the faith cures of *Unity* believers. He studied the changed lives of the *Oxford Group*. He inquired of the founder of *Psychiana* and his students concerning the religious inspiration of a mail-order course.

Dr. Bach found his answer, and it is an answer that has significance for every reader. If little may be learned from what is believed among the little-known faiths, he concludes that much may be learned from the way it is believed. He comes with cogent logic to the conviction that the traditional denominations whose long histories give them prestige are badly in need of the vitality

Iowa University Students Taught All Religions



At The State University of Iowa, Iowa City, there is a "School of Religion" enabling students to receive instruction about all faiths. This special course is taught by Dr. Marcus Bach. The picture above, taken in a University class-room, shows Dr. Bach talking to a group of interested students.

The University Library includes a splendid selection of books pertaining to psychic science and Spiritualism. All religions, popular and unpopular, are included in the curriculum. None are excluded through prejudice or bigotry.

exhibited by these little-known, much-criticized faiths. Those who feel that spiritual vitality is now more important than ever before will want to consider this conclusion carefully and the findings on which it is based.

Prejudice Not Tolerated

The author's sense of dramatic values, his clear and entertaining style and his obvious sincerity give his book great appeal. It is more than entertaining; it is more than informative; it is inspiring.

Dr. Bach combines in his writing the qualities of teacher and storyteller. A professor in the *School of Religion* at the University of Iowa, he instructs one of the university's largest classes. To the students who have enrolled in this course, called *Little-Known Religious Groups of America*, Dr. Bach brings what he offers the reader in this book: the benefit of years of investigation—part of it on a Rockefeller fellowship—and an ability to present information attested by his doctor's degree in creative writing and dramatic art.

He writes of his research: "*The areas of doubt and conflict in the American religious structure demanded firsthand information about what people believe. As my search continued, the sociological aspects became more significant, and every discovery argued for a better and more intelligent understanding of the faith men live by. But underlining any highfalutin analysis, so far as I was concerned, were dramatic elements and exciting episodes that made up one of the most thrilling of America's romances.*"

And this indicates the interest and significance of *They Have Found a Faith*. (*)

(*) Dale News, Inc., \$3.00.

PRESSING TAKES BACH TO A VOICE SEANCE

In the book, "*They Have Found a Faith*," Dr. Marcus Bach describes, in one chapter, direct-voice and materialization seances witnessed at *Chesterfield Spiritualist Camp*, *Chesterfield, Indiana*.

The data for this chapter "*SPIRITUALISM*"—one of the little known religions—is based on his experiences with noted mediums—*Clifford L. Bias*, *Fanchion Harwood*, *Homer Watkins*, and others.

Appointments for each seance were made for Dr. Bach by R. G. Pressing, who accompanied him in every instance. The facts are exactly as outlined in the book... a simple case of reporting with no effort to explain the phenomena witnessed. Dr. Bach is to be congratulated upon his fair handling of so difficult a subject.

SPIRITUALIST HISTORY

(Continued from Page 2, Col. 4)

should thank God for mediums like Rev. Chaney who can carry the proof of Spiritualism into forbidden laboratories which no conjurer can duplicate under the same conditions.

Developed On-the-spot

Rev. Chaney selected twelve spectators by billet choice, and had them line up at the platform. In photographic light only, he opened and inspected a package of Kodak Photographic Paper called "*Kodabromide*" Double Weight, G-2, size 5 by 7 inches, containing twelve sheets of sensitive white paper ready for development when exposed.

Each guest picked one sheet and held the sensitive side to his or her solar-plexus. Guests were told to visualize on a loved one in spirit. Each sheet was marked for identification. Then as the photographic light was brought close in turn to each guest, Rev. Chaney placed his right hand upon the sheet, gently pressing it causing a tingling sensation which each guest reported.

Sheets were then gathered and developed before the anxious eyes of spectators. Due to a development mishap on six of the sheets, another set was made up, making 18 photographs in all. In less than five minutes, all sheets were developed and washed, and found to contain images.

Spirit Faces Recognized

Emery Keeler one of the 18 favored ones, recognized the portrait of his father who had been in spirit for 9 years. Mrs. L. Boatman said her photo was her mother's likeness. Nellie Hansen recognized her grandfather. Mary Loukes identified her father. Bernice McGrew was thrilled by the faces of her mother and step-father, both on one sheet.

Out of the 18 photos, 14 were positively identified, the others

being doubtful, necessitating investigation by other members of the family, for it often turns out that the face in question is a distant relative or great grand-parent.

Rev. Chaney modestly took his bows; but those who appreciated the true value of such mediumship wanted to give him a crown. This reporter salutes you, Rev. Robert G. Chaney of the *Spiritualist Episcopal Church*, *Eaton Rapids, Michigan*.

Apports In Red Light

It was with great and loving applause that the eighth medium of the evening was introduced—Rev. John Bunker also of *Eaton Rapids*, 17 miles from *Lansing*. His phase of mediumship is one of the rarest and most popular; and like Rev. Chaney he supplies souvenirs to take home as sort of a talisman of spirit contact.

Rev. Bunker is an *Apport Medium*, a physical phase wherein the spirit forces by utilizing the changing vibrations of matter and color, can drop objects from spirit frequently into the lower mortal frequency through the psychic power of John Bunker.

And it was not too dark to see Rev. Bunker. He stood upon the platform, with arms upstretched in supplication, then became entranced. He was first controlled by *Thistle*, his spirit collaborator, and then by Dr. Gonzales, his guide who explained and described gifts as one by one they dropped from the upper air to the floor in front of the entranced John Bunker, and designated for the recipient in question. As they landed they were clearly heard by spectators.

Few Know—Fewer Understand

After Rev. Bunker was released from trance and the bright lights were turned on, the apports were gathered, consisting of beautiful gifts of craftsmanship—an onyx ring, a red arrowhead, an emerald, a red stone, a beautiful bead, a cameo, a silver cross and Indian stones... nine apports in all.

During the past few years, hundreds of apports have been received through Rev. Bunker's instrumentality. These were all works

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of art, many impossible of dupli-
cation by mortal hand.

One apport of white stone no
larger than a finger-nail, was
carved in the shape of the head
and shoulders of *Christ*, clearly
visible under a magnifying glass.
Such things are beyond value of
mortal calculation.

Difficult Conditions

The ninth demonstration found
spectators eager and excited as
Rev. Lula Taber of *Chesterfield*,
Indiana, was escorted to the cabi-
net, there to demonstrate one of
the rarest phases in spirit phe-
nomena... *Materialization*.

All lights were extinguished ex-
cept a ruby light close by—allow-
ing spectators to distinguish any-
one in white garments or to see
the silhouette of one moving
about. Rev. Bias and Rev. Curry
stood at the sides of the cabinet.
Rev. Taber had been once again
inspected by the committee of
ladies, and she had thrown off
her outer jacket. It was impossible
for her to carry concealed cloth-
ing.

It did not take long for her to
be entranced; and before two
hymns were sung, her spirit col-
laborator *Bright Star*, had been
heard and was seen emerging
from the cabinet. She was clearly
recognized, and by no stress of the
imagination could the small figure
of *Star Bright* be impersonated by
the heavier Mrs. Taber.

Seek Truth In Honesty

Star Bright, the little Florida
Indian girl, went quickly to work
bringing through loved ones for
many guests... and not just one
at a time after a long wait...
but as many as three and four in
the front of the cabinet talking al-
most at the same time, and holding
a sustained conversation as though
several members of a family had
been away and were just return-
ing for a short visit.

One jolly grandfather in spirit
amused not only his grandson but
all the audience when he said:
"*Bless MY soul and YOUR body.*"
Two spirit loved ones sang a duet
for their relatives and were clearly
recognized in appearance and
voice.

Your reporter had the good for-
tune to see and hear from his
grandfather, grandmother and
mother, each seen clearly in rapid
succession, and his mother's voice
was natural. Then one of Mrs.
Bodin's spirit collaborators gave
a blessing and benediction to all
people present who "*seek spirit
truth in honesty and humility in
the name of God and the con-
sciousness of the Nazarene.*"

The most outstanding part of
the materialization was the sing-
ing of "*The Lord's Prayer*" by
spirit, *Wendell Bliss*, who last
summer on August 17 h material-
ized at *Chesterfield* and promised
his mother Mrs. Bliss-Allen, he
would come to *Lansing* and sing

(Continued Page 11, Col. 3)

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The Hard Way

(Continued from Page 1, Col. 3)

case is that the teachings of the group were kindly, constructive, sincere, and in a large, abstract way, true. It was not a false doctrine that worked the havoc; it was truth misapplied. The young man was rich in formulas, affirmations, and platitudes, but impoverished in common sense.

The older members of the cult had lived their lives, and like most parents had forgotten their own youth. They were seeking peace and comfort and contentment in the concluding years of their earthly span. They had created a little universe on five acres, and had no intention of leaving its small but satisfying boundaries.

Their philosophy was interpreted to justify their own exclusiveness, and they viewed with righteous indignation any outside force that sought to violate their sanctuary.

Mystical Escapism

To the growing boy, however, the cloistered atmosphere of the cult was symbolic of the whole world. He knew no other kind of people, and no other kind of life. Like the caged canary, he was only happy behind the bars. When thrown out upon his own resources he brought nothing to the larger pattern of living but idealistic vagaries. He tried sincerely to live what he had learned, but he had learned nothing about living itself.

This is an extreme case, but the tendency to a mystical escapism is strongly marked among the members of many religious organizations, especially those which main-

tain communities. We cannot escape the world by denying, ignoring, or attempting to explain



away the complex pattern of our civilization. We must skill ourselves in the arts and sciences of our world. Ideals are useful and necessary, but they must guide action, and can never be a substitute for intelligence, discrimination, or practicality.

It is very difficult to argue against a beautiful and idealistic abstraction. Our reward for doing so is to be labeled *unspiritual*. If our argument wins, we are heartless and soulless intellectuals utterly lacking in appreciation of the divine dispensation which ought to govern every department of life.

Consider a fragment from Lincoln's Gettysburg Address, "Four score and seven years ago, our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal."

These are sublime words. To doubt their truth would be to offend almost anyone. The statement can be supported and sustained by a variety of valid arguments. Theoretically it is entirely true, but it cannot be proved by nature, demonstrated by conduct, or justified by experience. *What then is wrong?*

All Men Created Equal?

Certainly there is nothing wrong with the idea. It is grounded in the highest convictions of our race, and it is necessary to the ultimate solution of our problems. The words are scriptural in their import, but like many parts of scripture they are in conflict with certain obvious inevitables. The words of man, no matter how beautiful they may be, cannot stand against the works of nature.

It is impossible to prove from tradition or experience that all men are created equal. Even a superficial consideration of anthropological differences will reveal insurmountable inequalities of capacity and ability. Savage peoples cannot be civilized by an act of legislature.

Ages of refinement must take place within organic quality and organic structure before the savage can sustain the complex pressure of what we please to call civilization. A schoolteacher can supply valuable data from observation and experience with children, to sustain the infinite diversity of inequalities which are present in the compound of human nature.

Organize Mental Resources

Nor can we bestow freedom. No man is free who is part of our way of life. To survive he must obey, and obedience implies subjection to authority. Whether that authority be governmental or the mere pressure of the social collective, he must conform or be destroyed by forces beyond his control.

Furthermore, the average person is a slave to his own ineptitudes. He is dominated by the imperfections of his own personality and the limitations imposed by his inability to control his own mental, emotional, and physical excesses.

No man is free who is not master of himself. No man is master of himself who is subject to the neuroses, fixations, complexes, and phobias which are set

up within him before he is old enough to organize his own mental resources.

The average person cannot escape the pressure of his heredity. A considerable number of our citizens have inherited venereal taints which will variously and adversely affect their lives and accomplishments. Mixed bloods also affect the offspring of interracial units. Children born from two widely separated social strata of one race may fall heir to a blood conflict which will burden the entire life with subconscious stress and tension.

In the social sphere, equality of opportunity requires equality of abilities. Such equality is not possible under a capitalistic system of living. Where wealth is indispensable to adequate training, education, medical and dental care, housing, clothing, and even food, there must always be a large bracket of the underprivileged.

Intrinsic Ability

Children of underprivileged parents destined to grow up in an underprivileged environment, cannot meet life with the same equipment as the more favored minority. Children born in Europe during the second world war, or growing up through the war years, are bound to be limited by constitutional defects originating in malnutrition, shock, and lack of environmental security.

Even a socialized state cannot entirely correct the inequalities everywhere evident in the constitutions of human beings. Greatness is not acquired after birth, but is intrinsic in the character of the newborn child. This intrinsic greatness may be cultivated into a dynamic potency, or it may be frustrated and denied expression, but the greatness itself cannot be

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created by human society.

There is no way of bestowing equality of intrinsic ability. Like most natural gifts, it is beyond our power to bestow, but within our power to destroy. Rather than say that men are created equal, we should advance the reasonable statement that all men are born with the inalienable right to earn freedom through personal effort, and to attain equality by industry.

Liberty is the right to earn security, but liberty itself cannot bestow that security, nor can it force the individual to apply his abilities to the improvement of himself. The moment freedom attempts to force even constructive conduct, freedom ceases and becomes a form of tyranny.

Man's Freedoms

The duty of a democratic system of government is to protect the rights of its citizens against the encroachments of the private and personal ambitions of the more dominant of its groups or individuals. All citizens have a right to the necessities without which the vitality of the mind and body cannot be maintained.

Each man is entitled to reasonable opportunity to attain through merit such reasonable ends as

may insure his life, liberty, and the pursuit of happiness. He is entitled to choose his religion, select his trade or profession, marry, bring up his children, and have a voice in the government of his nation.

These are his freedoms, and these freedoms must be preserved or the collective group will gradually, but inevitably disintegrate. Freedom is the protection of the right of the individual to be himself so long as this attainment does not encroach upon the rights of others.

How to Begin

Equality is the condition, largely psychological, in which men live together under certain mutually accepted rules. The first and most important of these rules is that a man shall be regarded as honorable and equal if he applies himself industriously to useful arts, crafts, professions, and trades, by which he makes his contribution to the well-being of the collective structure in which he is a free and co-operative agent. Thus we see how beautiful vagaries can lead to a variety of very real dilemmas.

Let us now consider another type of abstraction which frequently results in the disorientation of the human perspective. This one we will select from the sphere of religion.

Some years ago a popular lecturer addressing a large and enthusiastic audience made a statement somewhat thus: "God is infinite love. This being undeniable, it must consequently follow that God desires only happiness and security for all his creations. If we realize that God is love we can immediately attract to ourselves anything that we desire or that will contribute to our happiness, contentment, health, or wealth."

The conclusions are reasonable enough if the premise can be demonstrated. The premise, in turn, is so noble as to be acceptable without question by the average person. Probably the difficulty in this case involves the meanings of the words and terms. Let us begin with the premise.

The greatest mystics and philosophers since the beginning of intellectual history have been in agreement that God is love, or at least that love is one of the primary attributes of the Divine nature.

What Pythagoras Observed

But most people appear to confuse love and sentiment, and there is very little indication that the universe is run by sentiment. The Bible tells us that those whom the Lord loveth, he chasteneth, but it is a little hard to recognize the Divine affection when it starts chastening.

It must be realized that nature is an involved structure with a variety of interrelated factors. All natural processes certainly are directed to an ultimate purpose. It is reasonable to assume that this ultimate purpose is good; not necessarily good according to human ideas, but good in terms of the divine purpose itself.

We may even stretch our conception of the universal purpose to include the thought that ultimate good can and does include the concept of ultimate happiness. In the large plan love includes wisdom, and wisdom implies the universal intent and the universal means.

Man, a fragment in a larger order of life, has his own well-founded convictions about happiness. He knows exactly what he wants but, as Pythagoras observed, only the gods know what he needs. There has always been a

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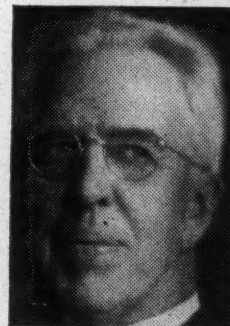
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Dr. Pierce

(Continued Page 9, Col. 1)

The Hard Way

(Continued from Page 4, Col. 5)

certain amount of conflict between the universal plan and the human purpose.

In a little abode house in one of the mountain villages of *New Mexico* there is a small statue of *St. Joseph* in a niche by the door. The little figure stands with its face to the wall. The reason for this undignified position is that *St. Joseph* is being punished. The householder prayed to the saint for something that he wanted. The saint failed to answer the prayer and now stands in disgrace. He is being reprimanded for his indifference to a perfectly reasonable request.

There is not much difference between this naive attitude of a humble *Mexican* family and the remark which recently came my way. A certain man suffering from what he regarded as more than his proper percentage of the world's misfortune, exclaimed in exasperation, "*If God doesn't treat me better in the future than he has in the past I'm not going to believe in him any more.*" We can well imagine how deeply upset *Deity* must have been by this proclamation of intent.

What We All Desire

To hundreds of thousands of meta-physicians, *Divine Love* means simply infinite patience, infinite forgiveness, and the infinite gratification of human whimsies. It has nothing to do with the curbing of human excesses, the punishment of human faults, or the molding of human character.

The human being merely desires infinite opportunity to do as he pleases without fear of retribution or the acceptance of any responsibility for the consequences of his activities. Under this definition it is doubtful whether or not he can prove that *God* is infinite indulgence infinitely distributed.

Some people have tried raising children without correction or discipline. They have simply let the little ones grow up like wild flowers expressing their own little selves without restraint or admonition. These children have proved that an unkempt garden soon runs to weeds.

The wild posies have become a nuisance to their own parents, a menace to the neighbors, and in years to come will prove a disaster to themselves. It is no more possible for the human parent to build a home without discipline than it is for the universal parent to maintain the world without law and order.

Happiness Must Be Earned

As we look about us in the world we see very little of peace, friendliness, happiness, security, or permanence in the relations of created things. Everywhere there is strife and stress. Everywhere men nourish hereditary ills, traditional faults, and individual intemperance.

If *God* created the world and its creatures, this same *God* must recognize that insecurity is essential to the ultimate fulfillment of the divine plan and the divine purposes. Everywhere in nature we see that happiness is only possible when human beings regulate their own conduct and come into a voluntary unity of purpose.

As the Arabian Nights says, "*Happiness must be earned.*" To be happy we must obey the laws of our kind. We must make integrity the rule of our living, and we must transmute selfishness and pride in-

to unselfishness and humility. We must live well if we expect to gather the harvest that rewards right living.

If we choose to live badly we must suffer, and our world must undergo war, pestilence, crime, and poverty. This is not because *God* dislikes us; rather it bears witness to a supreme wisdom disciplining all creatures toward their own protection.

There is no tangible proof of any kind that *Deity* is interested or concerned with the economic success or failure of any of its diversified progeny. Our physical theory of success is our own creation, which gains no support from nature's god or nature's laws.

Creed Insupportable

If human beings want to devote their time and energy to amassing fortunes or building temporal empires, so much the worse for human beings. If they find the rules of the game which they have created difficult or uncomfortable, it is up to them to change the rules. A sweeping reform in religious attitudes is overdue.

For nearly two thousand years the church has been compromising its spiritual teachings in order to cater to the whims of the rich, the powerful, and the selfish. While this policy is maintained, both the church and the laity are deprived of honest religious education.

A large part of theological creed and dogma is insupportable in terms of human experience. There is no indication of any kind that one religion of the world is favored above another, or in more acceptable to *Deity*.

The church tells us that miracles are a proof of divine favor. If this is true, then the democracy of faiths is proved beyond doubt.

Miracles are more commonly met with among primitive pagan people than in the sophisticated churches which we like to think of as true and orthodox.

Prayers ARE Answered

The *African Witch Doctor*, the *Fiji Island Medicine Man*, the *Japanese Shinto Priest*, the *Mohammedan Fakir*, and the *Siberian Shaman*, have a wide assortment



of accomplished miracles to their credit.

The *Fiji* fire walking ceremony in which the natives wander barefoot through a trench of red-hot coals, seems to indicate that they possess considerable knowledge of the spiritual laws of life. The average *Christian* shows little inclination by such demonstrations of courage and fortitude.

In the city of *Fatehpur-Sikri* there is the tomb of a celebrated Mohammedan holy man. This illustrious saint prophesied the birth of an heir to one of the em-

Begins Her Career As
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Rev. Ethel Squires, lecturer, teacher and mental medium; minister of *The First Spiritualist Church*, 29 Temple Place, East Aurora, N. Y.

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Rev. Squires, ordained at the recent annual convention of *The International General Assembly of Spiritualists* by Rev. (Lt. Com.) Fred Jordan, is a Buffalonian. For the past ten years she has been a sincere and faithful student of the philosophy, science and religion of *Spiritualism*. She has attended numerous classes for psychic unfoldment with reported progress in the development of voice and mental mediumship.

perors of the *Mogul* dynasty. His tomb has become a shrine for those desiring children. The walls of the tomb are of marble, beautifully carved in a design almost as fine as lace.

It is the traditional custom for those who come to pray to leave a token if the prayer is answered. This token usually takes the form of a small piece of cloth which is tied through the openwork carving of the marble walls. Today thousands of these little tokens ornament the tomb as proofs that prayers for children have been answered.

While visiting a Shinto shrine near Nara in Japan, my attention was called to a pyramid composed of thousands of small bowls of rice. This particular shrine also bestowed fertility, and the records contain numerous incredible accounts of parents who had children even after modern medical experts had pronounced the parents hopelessly sterile. Each bowl of rice represents a child born after years of waiting.

Religions Fit Needs

As one travels up and down the world observing the sincerity of the followers of various faiths, and seeing how completely these religions solve problems and bestow comfort and abiding peace, it is very difficult to work up much

enthusiasm on the theme of religious intolerance.

As the old priest of a *Mohammedan* mosque in *North Africa* told me, "*It is not the god you worship, but the faith in your own heart and the sincerity of your purpose that accomplishes wonders.*"

The sufficiency of different religions to the needs of their people and to the times and places in which they flourished is the fact proved by experience. Creedal limitations and religious prejudices, although they can be sustained by a variety of ingenious arguments, are not demonstrable or provable by recourse to things known and seen.

The Test of Time

It would appear, therefore, that we should approach the mystery of faith with a generous and kindly spirit, ever mindful of our own shortcomings.

It requires a broad and deep understanding to bear with dignity the burden of leadership in any department of living. In the professions and sciences, of course, there are standards by which excellence may be measured and estimated. A great physician is recognized by his success in treating rare and difficult diseases.

The outstanding musician is judged by a jury of his own kind. His technique results from years of practice, and his performance reveals his creative or interpretive skill. The brilliant industrialist must emerge from an intensely competitive pattern, and this emergence is in itself proof that he possesses some measure of superiority in his chosen field.

In religion and philosophy, however, greatness is more difficult to estimate. There is only one proof of the significance of a doctrine, and that is the consequences of that doctrine revealed through the test of time.

Nothing New

A religion or philosophy, to be regarded as truly significant, must survive time and place boundaries of its inception. It must be greater than the personality of its leader, and its consequences must be consistently beneficial. It must bestow upon its followers a genuine impetus toward self-improvement along practical and demonstrable lines. In the idiom of our time, it must work.

If it should so happen that a man or woman feels an irresistible impulse to found a faith, establish a philosophy, or reform some existing institution, a large measure of thoughtfulness is indicated. Enthusiasm is a valuable asset but discretion is indispensable.

As the *Chinese* have so wisely observed, "*There is nothing new under the sun.*" The potential illuminator or reformer should realize that in the course of time a number of brilliantly equipped individuals have been motivated by the same generous purpose that is possessing his present attention.

Every race and nation has generated heroic souls dedicated to the improvement of mankind. Each of these leaders was not only inspired to a high calling, but in the course of his ministry gained a broad experience in human values. The lives and works of these truly great teachers are a priceless heritage of guidance and instruction.

(To Be Continued)

In December 10th issue of this journal, Mr. Hall will conclude his remarkable article "*The Hard Way*" . . . by pointing out with uncanny logic the fact that: "*Knowledge infers responsibility, responsibility, suggests burden.*" However, he states "*Only heroes are anxious to assume burdens.*"

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What I Observe by R. G. Passing

The Home Circle

In the city of Miami, there is a "home circle". The members meet once each week at the home of Mr. and Mrs. Frank Schafer, 2237 N. W. 50th St. In a letter to the editor, one of the members—a medium—Bess M. Worthington of N. E. 71st St., reports, in detail, some of the manifestations that have taken place. All are mediums to a degree and notable progress is being made.

Stewart Edward White

A man, who could have been one of Spiritualism's greatest propagandists, has passed away. He was Stewart Edward White, Burlingame, California. All the papers and press releases eulogized him, stating he was a native of Michigan; famous author of "The Blazed Trail" and so on BUT not one of the so-called "unbiased" newspapers even mentioned the books written by White in the last ten years.

All liberal minded persons who claim to know anything at all about White are aware of the fact that, in his latter days, he was better known as the author of "The Betty Books" — his last, "The Stars Are Still There" released shortly before his passing.

Of course, the newspapers are not entirely to blame, because, in all correspondence and during all interviews, White was careful to eliminate any mention of the word "Spiritualism" as associated with his communications with his spirit wife "Betty". And yet, his contributions were great . . . they added tremendously to the acceptance of our case by persons who would not have otherwise given spirit communication a second thought.

S. E. C. Lansing Convention

At the 6th annual convention of The Spiritualist Episcopal Church, Eaton Rapids, Michigan, held in Lansing, Michigan, last September, Rev. John W. Bunker was re-elected to the office of Presiding Clergyman for a five-year term. Rev. Robert G. Chaney's term of office as Appellate Clergyman was

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unexpired. The following also were elected to the Board of Clergy: Rev. Ruth L. Walling (Eaton Rapids, Michigan), Dr. Maurice Russell (Kansas City, Mo.), Elizabeth Chew (Eaton Rapids), Rev. Lula Taber (Dallas, Tex.), Ella J. Riley (Owosso, Mich.), George Lundquist (Chicago, Ill.), Noah Rice (Flint, Mich.).

Elections to the Official Board were as follows: Rev. Robert G. Chaney, president; Rev. Charles M. Ball, vice-president (St. Joseph, Mo.); Robert D. Kieffer, secretary (Eaton Rapids); Emmal J. Shearer, treasurer (Eaton Rapids); Rev. Nellie Curry (St. Petersburg, Fla.); Rev. Genevra Peet, (Ithaca, Mich.); and Rheua Nofziger, (Toledo, Ohio) trustees.

Some of the more important resolutions are as follows: That material pertinent to Spiritualism be published for use in church schools of instruction; That an annual Institute for the instruction of clergymen in all phases of their work be held; That an Advisory Building Committee develop plans for the purchase or erection of suitable church homes.

It also was decided that a Code of Ethics for ministers and missionaries be drawn up and published by the Church, and that the Church continue to publish tracts on Spiritualism and its various phases as in the past.

Spiritualism—"The Link"

That Spiritualism has a religious basis may, in part, be urged from the ever-increasing numbers of clergy of all denominations who are accepting its evidence; but still more so from the fact that the proof of survival links up with the teachings of all great religions, and necessarily influences our conception as to man's relation to this and to the life beyond.

More About The Stead Center

A reception was held at the New York headquarters of the W. T. Stead Memorial Center in honor of their new pastor and medium, Rev. Bertha Marx. Over 60 persons attended, including New York's Psychic Reporter, Ed Bodin, who interviewed N. S. Themelis, the director.

N. S. Themelis

"The Stead Center is living!"

... this is the message received from W. T. Stead during a recent seance. Definite information and schedules of procedure will be announced in due time through the columns of this journal.

When interviewed by Mr. Bodin, Mr. Themelis said: "The monument of splendid service and work, carried on for so many years by our Immortal Medium and Pastor, Mrs. N. S. Themelis (formerly Mrs. Cecil M. Cook) and her principal spirit collaborator, W. T. Stead, will be maintained and kept active through our main office and center at 41 West 88th St., N.Y.C. as well as at our new Springfield (Ohio) center. Rev. Bertha Marx, new pastor and medium, and her assistants, will perpetuate the spiritual work at both centers to the best of their ability in accordance with

the high standard exacted by Mr. Stead"

The Stead center own the copyright and publish three books: "God's World" (a new De Luxe Edition about to be published); "Voice Triumphant" and "The Key To Communication."

Sprague Said It . . .

"Death is not in itself painful. In most cases it is like falling asleep. The awakening to the heavenly dawn is like awakening after a good night's rest to a beautiful morning-dawn, although the dawn in spirit life is many times more beautiful."

More About Decker

For the past sixteen months, Frank Decker, internationally-known direct-voice medium, and his wife Ann have resided at St. Petersburg, Florida but now they are permanent residents of New York City.



Mr. Decker sold his winter residence and antique business "lock - stock and barrel" and says he hopes to realize his dream . . . a large psychic center in the heart of the metropolis. He has purchased a four-story building in New York City, 334 West 14th St., and when remodeling is complete, there will be a reading room, library, several seance rooms, a reception room and at least half a dozen auxiliary studio rooms for lectures, classes and educational activities. The phone number is CHelsea 2-3776 (New York City).

Leaf Returns to Scotland

Horace Leaf, noted writer, author, lecturer and mental medium has completed a successful fourteen-week engagement in Iceland. A series of articles, published in this journal, graphically described his activities in Icelandic Spiritualist circles. Leaf was obliged to forego his proposed trip to the States and return to the British Isles last September.

He will continue his spiritual work at 18 Athol Crescent, Edinburgh, Scotland, where he says he intends to complete a new treatise on Practical Psychology . . . the book will be called "On Getting On?"

A Stead Center At Springfield

Rev. Bertha Marx's Church, formerly associated with The Spiritualist Episcopal Church of Eaton Rapids, Michigan, is now known as a "W. T. Stead Memorial Center" with regular Sunday services at the same address, I.O.O.F. Temple, 13 South Fountain Ave., Springfield, Ohio. Rev. Marx is also affiliated with the

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New Officers Appointed N.S.A. Convention

At the recent annual convention of The National Spiritualist Association, held at Seattle Washington, two new trustees were elected to the Board of Directors. They were Peter Evarts, President of The Michigan State Spiritualist Association and Arthur Myers, Trustee of Lily Dale Assembly.

Rev. Harold P. Courtney was re-appointed as Treasurer.

The 1947 N. S. A. Convention will be held at Detroit, Michigan; the 1948 convention at Milwaukee.

The present Board of Directors of the N.S.A. are: President Emeritus, Rev. Joseph P. Whitwell; President Rev. Charles R. Smith; Vice President, Rev. Robert J. Macdonald; Treasurer, Rev. H. P. Courtney; Secretary, Emil Reichel; Trustees, Dr. Victoria Barnes, Rev. Hugh Gordon Burroughs, Rev. Russell Waldorf, Peter Evarts and Arthur Myers.

New York City headquarters of the W. T. Stead Memorial Center, 41 West 88th St. . . having been named its Vice President and medium by President N. S. Themelis.

Oakland Church Rally

Over two hundred persons attended a recent demonstration meeting and church rally, sponsored by the mediums of the Universal Church of the Master, Inc. at Ebell Hall, 1440 Harrison St. in the city of Oakland, California. Lectures, demonstrations and message services were conducted by affiliated ministers from Oregon, Nevada and various sections of California.

Wedding at Long Beach

According to Ethel Foster, secretary of The Church of Divine Light, Long Beach, California, their minister Rev. Beulah O'Brien was married to Reuben H. Englund. The wedding took place at the home of her daughter, Edna Brundage. The ceremony was performed by Rev. Cherry Jensen of Orlando, Florida. Rev. and Mr. Englund will reside at 2205 American Ave., Long Beach.

Anaheim Spiritualist Passes Away

Howard A. Kelley (74) President of the Good Hope Spiritualist Church, 408 East Sycamore St., Anaheim, California passed away recently, according to information received from Inez E. Stern, church secretary. Mr. Kelley was

a well-known spiritual healer and an ardent worker for the cause.

Riffle at St. Petersburg

Rev. Mabel Riffle, secretary of Chesterfield Spiritualist Camp, Chesterfield, Indiana and Rev. Nellie Curry, noted clairvoyant, will conduct services at the spiritualist church in St. Petersburg, Florida located at 1011 Ninth Ave., North. This church, known as "The People's Spiritualist Church," is chartered with The Indiana Association of Spiritualists and will be called "Chesterfield's Camp Church." During the winter months, several other Chesterfield mediums are scheduled: Rev. Edith Stilwell, Rev. Fanchion Harwood, Rev. Maud Fox and Rev. Loretta Schmitt.

Rev. Riffle reports that Chesterfield's new hotel, "The Western" is now open and ready for occupancy the year 'round. For reservations, write Mildred Bolling, manager, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

Cassadaga's 1947 Season

The fifty-third annual season of The Southern Cassadaga Spiritualist Association will open January 1st at Cassadaga, Volusia County, Florida, according to Secretary Edgar D. Eldridge. Their 1947 advertising circular, mailed to Spiritualists throughout the United States, stressed the point that "Northern Winters are cold" and a gentle reminder that "fuel bills are always a proposition" . . . concluding the invitation with "So why not come to Cassadaga this winter where climatic conditions are ideal and where there is no snow."

The circular also states they are "looking forward to a successful season" and that, at this time, they have "not fully decided upon the

(Continued on Page 11, Col. 1)

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What I Observe

(Continued from Page 10, Col. 5)

personnel of its mediums and lecturers."

Cassadaga is eight miles south-east of Deland and twenty miles west of Daytona Beach. Sunday afternoon services will be held in the large stucco auditorium. Visitors can be reasonably accommodated in apartments and cottages as well as at Hotel Cassadaga, a fire-proof strictly modern 42-room hotel with hot and cold water, private baths and fine meals. Special grounds are also available for house cars, with water and lights at small cost.

Those interested in a diversification of activities, aside from spiritualist meetings and services, will enjoy the series of dances, card parties and entertainments. There are many progressive clubs on the premises: Woman's Club, Men's Club, Garden Club, G. A. R. and Townsend Club.

The 1947 Board of Directors of Cassadaga Camp are: President, Edna Mae Dittman; vice president, Ethel Babcock; treasurer, Henry Schmid; trustees, Justin Williams, A. Goodman and Edith Griffiths.

The directors of Cassadaga's Ladies' Auxiliary are: President, Edith Griffith; 1st vice president, Inez Adams; 2nd vice president, Ann Brown; secretary, Henrietta Smith and treasurer, Ellen Louise Eldridge.

Spiritualist Rally

The Western Division of The Pennsylvania State Spiritualist Association (N.S.A.) held a "Spiritualist Rally" October 29th at The Penn-McKee Hotel, 130 Fifth Avenue, McKeesport, Pa., according to George Chase, chairman. Rev. Charles Weiland, secretary of the P. S. S. A. was the principal lecturer and message bearer.

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Anna Bryson Passes Away

The former pastor of The Home Spiritualist Temple, Cincinnati, Ohio, Rev. Anna Bryson, passed away recently.

She was a well-known mental, direct-voice and materialization medium, a featured worker at Mt. Pleasant Park Spiritualist Camp, Clinton, Iowa, and other camps throughout the middle west. Mrs. Bryson was a member of The Spiritualist Episcopal Church of Eaton Rapids, Michigan, and a frequent visitor and worker at Chesterfield Spiritualist Camp in Indiana.

Headquarters Moved

Frank C. Yates, secretary of The Inter-National Constitutional Church of Los Angeles, announces the transfer of their association headquarters to 1045 South Ardmore Ave., Los Angeles (6) California.

Texas Convention

At the recent annual convention of The Texas State Spiritualist Association, held at the Rice Hotel, Houston, Texas, the following directors were chosen for 1947.

They are: President, Evelyn Muse, Cameron, Texas; vice president, John Barrett, El Paso; secretary, Rev. Lena D. Halstead, El Paso; treasurer, Rev. Lillian Benedict, Goose Creek; trustees: Rev. Isabella Powell, San Antonio; Barney Bradley, Houston; Rev. Jennie Cervin, Taylor, Texas; Aganita Thompson, San Antonio and Lee Westlund, Austin.

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SPIRITUALIST HISTORY

(Continued from Page 3, Col. 5)

the same hymn so his sister could hear him.

Wendell was 14 when he passed away in 1934. His singing was beautiful and every note was perfect. Whether spirit or his sister was happier, is your guess as well as your reporter's. At least the joy on his mother's face was inspiring. When lights were brought again, there were few dry eyes among those thousand guests. And Spiritualist history had been made.

The night of September 21st therefore, had been a memorable one to believer or doubter. Earlier in the evening a few countenances had indicated doubt, but realizing they were in the minority, they withheld the usual comments of scoffers who are so brave when they think they have the crowd with them.

A Child Knew

Such also, is the working mind of the half-hearted believer who hasn't the courage nor the faith to stand on his own inclinations, regardless of the attitude of associates.

But there was one outstanding countenance of faith among that vast number of onlookers. It was the sublime face of a little blonde princess—the four-year-old daughter of Mr. and Mrs. Richard Berry of Lansing. This child already has communed with spirit people. She says she likes to talk with them. "Of such (as this child) is the kingdom of heaven."

By contrast, one of the greatest weaknesses which shows itself so often among people who are inwardly inclined to Spiritualism, is that quality of moral cowardice demonstrated by Peter, three times before a howling mob when he was accused of association with the condemned Jesus of Nazareth. Not until repentance had set in, after Christ's crucifixion, did St. Peter find his courage through the grace of the Master, to face a

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scorning world—and finally go to his death as martyr.

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And when that time shall come that these flowers of spirit, shall bloom into the beauty of scientific recognition — great shall be the glory. And overnight shall appear a harvest of fulfillment . . . and then all the world shall understand the power of spirit truth, and the real meaning of the Nazarene's Resurrection.

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72. The Enemy of Mankind (\$2.00) "Will the Church free itself" by Paul Miller.
73. The Magic of Angels; Talks by "Dr. Lascelles" (\$2.50)
74. Great Ghost Stories of the World; 27 famous tales by Poe, Woolcott and others (\$2.00)
75. Science of the Seance Room; based on the "Katie King" phenomena and other case histories (\$2.75)
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SPIRIT PROOFS FOR Mary Pickford

*America's Sweetheart Attends Seances
 with England's Greatest Propagandist*
 By HANNEN SWAFFER

Twice during her recent visit, *Mary Pickford* sat with a medium in my flat—once to talk to *Silver Birch*, the guide of my home circle, and once with *Lilian Bailey*.

Although we have always met whenever she has been in London, this was her first opportunity of experiencing, at least on our side of the seas, the phenomena of which she had heard so much. Yet she herself is said to possess psychic powers. They now take the form of dream warnings. Years ago, she and a cousin obtained long messages by means of an ouija board.

Mary's Psychic Experience

On one occasion, she told me, there was evidence of a kind that not even the wildest theory or the most jesuitical argument of an ingenious skeptic could explain away.

"In those days, a young Japanese girl used to follow me about in silent adoration," said Mary. "She was invariably in the studio, and often in my home. She used to sit quietly, just staring at me. We almost treated her as a piece of furniture, except that we did not sit on her."

"One day, when my cousin and I had got long messages in the ouija board, it began to spell out what was to us a lot of meaningless gibberish."

"Let's stop," I said. "Don't do that," remarked the Japanese girl, speaking for once. "It is a message from my mother in Japanese. She is saying what a good friend you have been to me. Do let her go on."

Mary's Real Name

Before the sitting with *Mrs. Bailey*, I warned *Mary* how difficult it would be for her to obtain from any clairvoyant evidence that would survive a serious attempt to break it down.

*"You are so well known," I said, "that almost your whole life is on record, in the newspaper cuttings in our office, for instance. Honest as we know *Mrs. Bailey* to be, you must assume, for the purposes of test, that she could have access to them, or that I told her all about you."*

So, even at the very beginning of the seance, when *Mrs. Bailey's* spirit collaborator, "*Poppy*" referred to *Mary Pickford* as "*Lottie Smith*" and then again, when her guide relayed the message from *Mary's* mother "*Give Gladys my love*" . . . this could not be taken as strictly evidential.

Actually, I had forgotten, well though I have known *Mary Pickford* since 1920, that her mother's name was *Lottie Smith* and that

"Spiritualism"—Their Topic of Conversation



In the living room of his fourth-floor flat, overlooking Trafalgar Square, in the heart of London, Hannen Swaffer discusses the phenomena of psychic science with *Mary Pickford*, his guest. This discussion was followed by the two seances, described on this page.

she herself had been christened *Gladys*. But it was, of course, on record.

I knew, of course, of the ties between them — how *Mary's* mother had struggled for years to make her daughter a success.

The important things is that, despite the difficulties caused by the wide publicity her career had received, fool-proof evidence did come through *Mrs. Bailey's* mediumship.

The "Plague Test"

Fairbanks, who mentioned names outside the knowledge of anyone present except *Mary*, her secretary and myself, said how proud he was at having had a lot to do with the recent unveiling, "in a hospital in the town where you were born, of a plaque bearing your name."

"Now that is something no one here knew except myself," exclaimed Mary. "It was only last night that I heard that they had put up a plaque in my honor in a Toronto hospital I have helped I have not even told my secretary."

The *Silver Birch* sitting provided fresh confirmation of what is often stressed when actors and actresses, artists or composers sit—the great importance, from the point of view of the spirit world, of any film, play, composition or work of art that spreads knowledge or inspires large numbers of people.

What Silver Birch said to Mary Pickford

Here, copied from a record of the sitting, are a few extracts that will be of general interest.

Silver Birch: "You are regarded here as an ambassador, one who sees in herself an instrument, a means of reaching large numbers of people, and you have striven to preach this simple gospel of the reality of the invisible, where all strength and power and majesty and might reside. There is nothing for you to fear. You can go straight ahead. You wish me to speak frankly?"

Mary: "Yes."

Silver Birch: "You do not want to make lots of money. What you want to do is to do the greatest for good that

you can. Isn't that so?"

Mary: "Yes."

Silver Birch: "That motive brings its own reward, and the other is automatic. It is given to you for the single purpose of giving you confidence and there is nothing to fear. Have no fear in your heart. Fear disturbs vibrations. You know about vibrations?"

Mary: "Yes, I know something about them."

Silver Birch: "Fear disturbs the atmosphere. If your heart is full of unbounded, unremitting confidence, if your soul is full of indomitable resolution because your mind has knowledge of spiritual verities, that cannot fail in a world where all values are changing. Perhaps some time we will meet again and I can be of further service."

"Till then, look up, not down. Remember that light and love stream in abundance from the infinite source, which possesses an infinite storehouse. Fill yourself from that rich, vast treasury. It is yours for the asking. And go on writing."

To the Circle, the guide said:

"May the power of the spirit remain with you as an inspiring force and may you become increasingly conscious of the gifts with which you have been endowed."

"Psychic Truth."

Read the books: "*Why Not Try God?*" (\$1.00) by *Mary Pickford*; "*The Teachings of Silver Birch*" (\$2.50); "*More Teachings of Silver Birch*" (\$2.25—order from *Dale News, Inc.*

messages from the expedition sent by radio to the *New York Times*.

The book, falling naturally into three parts, tells first, the story of *Sir Hubert's* projection of the messages from the Arctic, second, their reception telepathically by *Sherman*, in *New York*, and third, in parallel columns are given the messages and their authentications.

Noted Authors of
 "THOUGHTS THROUGH SPACE"



Sir Hubert Wilkins (left) and *Harold Sherman* (right) co-authors of the thrilling arctic adventure "*Thoughts Through Space*" (*) . . . a book containing a detailed and thoroughly documented account of what is possibly the most carefully controlled and protracted experiment in telepathy ever attempted.

Mr. Sherman, who had long been interested in the field of telepathic experiment, sat in his study in *New York*, more than three thousand miles from *Sir Hubert*. Working under rigid scientific control, he received telepathically striking details of the occurrences and tragic events which marked that epic and unavailing search for the lost aviators.

The messages were received more frequently and more accurately by *Sherman* than were the

(Continued, left hand column)

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